THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."—PSALMS.

No. 12, Vol. XXXVI. Tuesday, March 24, 1874. Price One Penny.

UTAH AND THE "MORMONS."

SECOND LETTER.

In pursuing the investigation of this much-mooted question of "Mormonism," it may be well for us to inquire a little into the nature of the legislation contemplated in those bills now before Congress, and what the results will be upon Utah and the nation.

Mr. Frelinghuysen has introduced two, Mr. Logan one, Mr. Poland one, Mr. Sargent two, and how many more have been introduced we have not yet ascertained. Utah certainly cannot complain of being neglected in the national councils; and if these bills were intended to work out the good indicated in their titles, she would have just cause to be proud of this distinguished attention; but when we reflect that these bills, without exception, are a direct attack upon the Territory, as well as upon republican institutions, and calculated to strip the people of the last vestige of civil and religious liberty, it puts another phase upon matters.

It is alleged that the original bill, from which these were taken, (for several of them are nearly duplicates) was gotten up by some parties here. What if it was? There is no necessity for blaming any ring here, or anywhere else. These bills have been before committees of the Senate or House, or both. No matter who are the framers or originators, the gentlemen who introduced them are responsible for them, and so are the committees who sanction or permit such principles, and so are the members of each House, so far as they adopt them. We are not to suppose that the introducers of those bills, nor the members of the several committees, nor those gentlemen composing the Senate and House of Representatives of the United States are ignorant either of the contents of those bills or of their injustice and unconstitutionality; nor in most instances of the demoralizing effects of such legislation upon the nation. Not one of them dare introduce such legislation for the governing of their constituents. All know, or should know, that these acts are unconstitutional. All know that they are in violation of the treaty of Guadaloupe Hidalgo. All know they are unjust and oppressive. All know that it is a breach of the covenant entered into in our Organic Act. All know that they are at variance with representation and republicanism. All understand that it is a religious perse-

cution, and that these bills are gotten up as proscriptive, intolerant acts, and that in passing them they violate all the known guarantees of public and personal rights, social and religious freedom, municipal and individual immunities, and are introducing measures too palpable and flagrant to be known by any other name than that of despotism.

This latter term sounds harsh, and I would not be discourteous; but in all candor it is right to call things by their proper names. It is the fact that I would broach. Despotism is not confined alone to emperors or autocrats; there is the despotism of a mob, judicial despotism, military, civil, and religious despotism, manifested by generals, legislatures, and religious dictators, as well as a variety of other forms in public and private life. The despotism of the *sans culotte*, in their various sanguinary ebullitions in Paris, as well as that of Robespierre and Murat, under the Republic of France, was quite as revolting and reprehensible as that of Catherine de Medicis, in the butchery of the Huguenots. The despotisms manifested in the republic, dictatorship or empire of Christian or Pagan Rome were not very dissimilar in their effects upon their victims. Diplomacy, intrigue and finesse, though they may cover over the acts and doings of men, and give color to fraud and injustice, cannot remove the crime. Webster defines a despot as "one who rules *regardless of a constitution and laws*—a tyrant." And to be disfranchised by special legislation on purely religious grounds, regardless of constitutional and other guarantees by the Congress of the United States, is more reprehensible than that mob despotism which drove us from Missouri and Illinois; because, while the latter, who were unlettered and ignorant, did it under the influence of frenzy and excitement; the former in calm, deliberative council, in committee rooms and in their Congressional halls, where, with the united talent of this august assembly, these solons of the nation deliberately and in cold blood *ignore*, rend to atoms, and trample under foot the most sacred guarantees of our nation's franchise.

We will now briefly examine these bills, and as there is a great similarity among them, simply glance at some of the leading provisions of Messrs. Frelinghuysen and Logan. Section 1. "The U. S. Marshal is authorized to appoint deputies in each of the judicial districts of said Territory, to be approved by the Judge of the District Court, and to execute all processes, whether in the District Courts of the United States, or in the courts of this Territory."

Section 2. Gives the same power of appointment of deputies to the United States District Attorney, together with the "exclusive right to officiate in all courts, either United States or Territorial."

The above interferes with the prerogative of the Legislature and people, depriving them of any right in *regard to the election of officers for the management of their own local affairs*, and places all the power in the *Federal Government*. It also makes an invidious distinction between this and other Territories.

Why does this bill not appoint these officers a place in the lobby in Washington, to persecute, prosecute, defame and vilify the "Mormons;" for that is what they have been both engaged in since the assembling of Congress?

Section 7. Gives the power to the U. S. Judge, Marshal and Clerk "to select the juries," depriving the people of any voice in the matter, and then, even with this jury of their own selection, "the court, and not the jury, shall pronounce the punishment." Why not let the court do it all at first? There is no need of a jury in such a case, only hypocritically, to cover up the tyranny contemplated. It is true a number of names are to be selected, and they are to be "thoroughly mixed and shaken;" but then, the manipulators are all Federal, not local. Shall we be blamed for a lack of confidence in these gentlemen, when I assert that on the trial of President Young and others, under the administration of his honor Judge McKean, "*after thoroughly mixing and mingling*," under oath, etc., etc., out of one hundred and thirty thousand citizen "Mormons," not one of them found his way into this

jury? And we are demurely told that "this is being tried by our peers." Is this *Federal* justice?

Section 8 and 9, Provide that the Federal officers "shall have power to regulate fees." These fees are provided by Federal officers, paid by them, to themselves and their own appointees; collected from and paid by citizens for the privilege of being oppressed, a very pretty *Federal* arrangement, and one that was used very effectually by Judge Durell, of Louisiana, in behalf of his friend Norton.

Section 10, Is a singular conglomeration of contradictions:

1st, It makes a woman a consort and not a lawful wife.

2nd, This woman, or consort, can go to a United States Court—a court of law, asking to be discharged from a relationship which is not recognized in law, and therefore not binding, and of which the court can take no legal cognizance. The court then is empowered to discharge her from a relationship which is not binding, and therefore null; to give her her children, and apportion her hus——no, her paramour's property.

3rd, This illegal act "shall be registered on the records" of this legal court, and then she shall be a *femme sole*, or a single woman. What was she before, if she was not married?

4th, "Provided, nevertheless, that nothing in this section contained shall be construed to have the effect of recognizing the validity of any dual or plural marriage." This law is made to undo the validity of an act which it does not recognize, or declares invalid. Now it is visible, and then invisible. It can and it can't; it is legal and illegal, fast and loose. A woman is not married, and yet she is. She is divorced from a man to whom she is not legally bound, for "no dual marriage is recognized;" is adjudged alimony from a man to whom she was never married; and last of all, she is declared a single woman; and all this is done by law. To such crooked shifts are men put in seeking to violate justice, equity and law. Either the relationship is lawful or unlawful; if unlawful, it is not binding, it is simply a figment; if lawful, it cannot be broken.

Section 12, Gives power to a judge, at his discretion, to declare any prison unsafe, and to place their victims in a military prison. Such an act is a fit finale of the above. *Federal again.*

Section 13, Provides that "If the U. S. Marshal, or any of his deputies, shall be resisted or threatened in the execution of his process (which these bills are especially designed to provoke), he may then call upon a military posse, if he in his judgment thinks it requisite." Now, as I said before, more than one of these officials have been prosecuted for felony; but the officer commanding at any military fort is authorized to detail such posse *on the requisition of such men*, and, furthermore, "to furnish force, when necessary, to suppress any mob or riot." When did we have a mob or riot in this Territory? These bills evidently contemplate goading the people to desperation. The framers naturally think that the people will not stand the amount of tyranny contemplated, and that mobs and riots will ensue; then the military is called upon, anarchy is the result, followed by confiscation of property, and a division of the spoil. Blood, carnage and desolation are evidently contemplated; if they do not occur, it will be no fault of the framers and abbettors of these diabolical productions. On a Fourth of July celebration, in this city, the programme provided that each department should be headed by a company of militia. The acting Governor issued a proclamation prohibiting the assembling of militia, and called upon Gen. de Trobriand for troops, and requested him to fire upon the citizens if their militia should assemble on this national jubilee. The General, being more humane than this Quixotic Governor, said: "I feel called upon to perform my duty, but do not wish to destroy peaceable citizens. I will therefore bring the men, place them in position, order them to make ready; but you shall give the word FIRE!" The militia did not assemble; they listened to the command of this Brobdignag; no blood was shed. The General, however, not

being considered orthodox, was removed.

Section 17, Provides that the Probate Judges and Notaries Public shall *be appointed by the Governor, and removed by him*—another *Federal* arrangement. It is true that the Legislature, like so many figure-heads or dummies, may make a law, and "these officers may hold their offices for the time which the law provides." But what has the Legislature to do with it, if the Governor annuls it, removes the parties and appoints others? The power is with the Governor. The acts of the Legislature are fictitious.

Section 18, Provides that the "Supreme Court, or its judges, only *have the power to issue writs of habeas corpus*," ALL FEDERAL. The Federals can make their own special appointments; manipulate or veto all laws; serve processes by their own officers, the U. S. Marshal and his deputies; select and pack their own juries; try them before their own judges; prosecute them by their own attorneys; put them in their own military jails; and then refuse them any redress or writ of *habeas corpus*, only through those very men who have thus condemned them. How much, in advance, is this of the government of Robespierre and Murat of Paris, or the action of the *sans culotte*? Where is Jeffreys? It is true you have appeals from the inferior to the Supreme Courts. So had William Tell to Gesler. So had the Christians when they were being sacrificed in Rome to Nero. So had Jesus to Herod and the Pharisees. So had the Waldenses and Albigenses to the Pope. So had our forefathers to the British government. But you can appeal to the United States Supreme Court? Not if they can help it. These same creatures are to point out the way. The road leads through them; if they shut it, who can open it? The crowning infamy of these bills is to place the people under foreign rule, and then prevent an appeal, for no appeal can be had to the Supreme Court of the United States if these bills pass; the whole Territory is placed at the mercy of four or five men, strangers and enemies. A century ago, our seniors and fathers, in their Declaration of Independence, enunciated the following sentiment, and declared to this nation and the world, that governments "*derive their* JUST POWERS *from the consent of the governed.*" These sentiments have been taught in our schools, declared from the pulpit and forum; have been read once a year to our ten, twenty, thirty and forty millions of listeners in the various decades. Do you wish to throw in the teeth of your venerable seniors and ancestry, that they labored under a delusion, that they were in error, in plain words that they lied? On the other hand, do you wish to pronounce to the world that your government is "unjust?" Gentlemen, take which horn of the dilemma you please, you have, so far as you have gone, and not I, written your own record, you are inditing your own history.

With all the reverence and respect due to the rulers of a mighty nation, from the tops of these distant mountains I call upon you to pause in your career, for I, also, am a teacher, and have a right to be heard. I speak in behalf of one hundred and thirty thousand citizens of Utah. I speak in behalf of forty millions of free American citizens in the United States. I conjure you, out of respect for the memory of the dead, as the rightful guardians of the liberties of a vast nation, that stands proudly prominent among the nations of the earth, and in behalf of unborn millions, to pause. I conjure you, in behalf of our national honor and integrity, in behalf of republican principles and the cause of freedom throughout the world. I plead with you in behalf of our common humanity, and the rights of man, to reflect. Would you, to gratify a morbid sentimentality, desecrate and tear down one of the most magnificent temples of human liberty ever erected? Would you wantonly deliver up the sacred principles of liberty, equity and justice, bequeathed by your fathers, to the grim Moloch of party, who is crushing, grinding and trampling under foot our God-given rights, and whose sanguinary jaws are extended to gorge and devour the quivering remnants of our feeble expiring liberty? Have we not had more than enough of trouble already with Georgia, North

Carolina, Louisiana and Utah? Can we never be satisfied? "Let us have peace."

As I shall be under the necessity of further investigating this subject, I must for the present conclude.

Respectfully,

—*Deseret News.* JOHN TAYLOR.

CHAPTERS FROM THE HISTORY OF THE CHURCH.

(From the Juvenile Instructor.)

(CONTINUED FROM PAGE 174).

EARLY LIFE IN THE VALLEY.

A large amount of grain and other crops were put in for a people situated as those in the Valley were in the spring of 1848. The crops did remarkably well considering the land was newly broken, until about the latter part of June, when the black crickets fell upon them. They committed dreadful havoc in the wheat and corn and vines, and for a while it seemed as if they would not leave anything of the crops. Men, women and children turned out to fight them; but with all the help and energy they could muster, it seemed as if all their labors would be in vain. Yet the people persevered and were generally very cheerful. We look back at those days and admire the faith and serenity and confidence which God gave them. Think of their condition! The food they brought with them almost exhausted, their grain and other seeds all planted, they themselves twelve hundred miles from a settlement or place where they could get food on the east, and eight hundred miles from California, and the crickets eating up every green thing and every day destroying their sole means of subsistence for the months and winter ahead! Who but the people of God would not have quailed and murmured, and probably fled at such a prospect? Yet if any had fear or doubts, or repining, it was but little known. The people were hopeful, and relied upon God to aid and deliver them; and they are not disappointed. At the time when prospects began to appear most gloomy, and all human power seemed useless, the sea gulls came in flocks, visited the fields, pounced upon the crickets and devoured them. They killed and ate until they were filled, then vomited and ate again. On Sunday the fields were deserted by the people, who devoted the day to worship. This was a feast day for the gulls—they devoured without let or hindrance. On Monday morning, on visiting the fields, the people found on the edges of the water ditches, the place where the crickets were always the most numerous, pile after pile of dead crickets which had been eaten by the gulls, and then vomited when they were full.

This is a story of a most wonderful deliverance, briefly told and without embellishment. The bare recital of the facts is sufficient to afford much food for thought to those who reflect. It is another instance of the simple means which God frequently used to bring to pass His great purposes. In the visit of these gulls the Saints saw the hand of God; to them it was as apparent as the feeding of Elijah by ravens. He controled and directed the instinct of these birds, led them from the element on and in which they were accustomed to find their sustenance, to the spot where they could be of service to His people and the accomplishment of His designs. This work completed, they returned to their natural element—the water. And yet who but the Saints think there was any Providence in this? Men would willingly credit the fowls for the wonderful work they performed, or say it was natural they should seek for food wherever they could find it, or that it was a lucky chance or accident that they did find and devour the crickets; but would they acknowledge that God sent the birds there, or took any interest in their going there? There are very few persons outside the Church of Jesus Christ of Latter-day Saints who would do so. Yet doubters and scoffers say "Show us a miracle that we may believe. If God is a God who works miracles in these days, we want to see one and then we will be-

lieve." The mighty works which God does perform they deny, and say "we will not believe that to be from Him."

The wheat and corn and other crops were tolerably good, and all united in pronouncing the land the best they every saw for wheat. On the 10th of August the people of the valley met in the bowery in the Fort to celebrate their harvest. It was a joyful time. A most excellent dinner, comprised of a great variety of food, and all produced in the valley, was prepared and eaten. There were prayer and thanksgiving, the firing of cannon, music and dancing and loud shouts of Hosannah to God and the Lamb, in which all present joined in unison. Dancing was a recreation which had been indulged in to some extent during the preceding winter. As is the custom among the Saints at present, dances were opened and closed with prayer, and the people danced with a zest and vigor that plainly showed they were happy and thankful in the new circumstances in which they were placed.

Until the return of President Young to the valley people generally lived in the forts; no one had attempted to build on any of the city lots. Indeed, with the exception of those taken up by the pioneers, they had not been claimed. At a meeting held a few days after the arrival of Presidents Young and Kimball in the valley, they were appointed to apportion the city lots to applicants. At that meeting leave was also granted to build on the lots that fall (1848); but a rule was adopted by vote that all buildings in the city be erected at least twenty feet from the sidewalk. At a subsequent meeting it was voted that a land record should be kept by a clerk, and that $1,50 should be paid for each lot—one dollar to the surveyor, and fifty cents to the clerk for recording. President Young proposed building a council house by tithing labor; also the plan of casting lots for the farming land; he also suggested bringing the waters of Big Cottonwood creek on the east of the big field to this city by a canal, which would make one line of fence.

THE WOMEN'S ANTI-LIQUOR CRUSADE.

The origin of the Women's Anti-Liquor Crusade, which is creating such an excitement in some of the States, is thus related by Dr. Dio Lewis, to a reporter of the Boston *Globe*:—

"Last Christmas Eve, I lectured in the town of Washington, Ohio, on 'Our Girls,' something which I have delivered frequently in these parts. I spoke on that occasion of the way in which the women could annihilate the traffic in intoxicating drink, and, in conclusion, I said, Now, let us put this into practical operation; let a committee of three women draw up an appeal, and then, to-morrow morning, let us have a meeting in the church, of a committee of fifty, the members of which will listen to that appeal, and if it prove satisfactory and they believe in the feasibility of the plan, let them put it in operation. Well, the next morning they met in the church, and the committee of three, which committee consisted of the wives of three of the prominent clergymen in town, read the appeal. It was a plaintive, touching document, addressed to the liquor dealers, and told what a curse the liquor was to the people, how it destroyed families, and broke hearts and homes, and so on. It appealed to the liquor dealers, as men, to abandon the work which they were carrying on. This appeal, I say, was read and accepted with a great deal of enthusiasm. The committee was increased by volunteers to about sixty, and these sixty went forward with their work, which was to circulate their appeal.

"My advice to them was to use no force or violence at all, but to go on and carry out the plan which I had laid down the night before. They went first to one of the largest establishments in the place. They went to the proprietor immediately and asked him if he would let them hold a little

meeting in his place, and read him something. He said, 'Certainly, ladies,' and thereupon they read the appeal to him, and then said the Lord's Prayer, and sang sweet songs. Some of the women, when the praying and singing were over, made very plaintive remarks to the proprietor of the place, telling him the trouble and misery which he and others like him were causing, and asked him if he would close up his place. They did not make much headway with him, however, at that time. After they had been there awhile, they went to other places, and so on all day, and day after day. The place was called a drunkard's town, and I had been told that if I could succeed in it, I could succeed anywhere. The ladies, in this way, visited thirteen saloons, many of which were very elegant, reading the appeal to their keepers, praying, singing and impressing upon their minds the curse which rum was to those around them.

"Well, on the third day, the first dealer whom the ladies had visited came to them and told them that he had been thinking about what they had said to him, and had come to the conclusion that if they wanted his liquors, they might have them if they would take them themselves. At this they felt very glad; of course, and, going to his place, they took out several dozen barrels of liquors. Then the wife of one of the citizens who had been a drunkard, staved in the barrels in the presence of 3,000 persons. The liquors as they ran out were fired, and blazed away to the delight of the spectators who were wrought up to the highest pitch of excitement. Within a few days after, other liquor sellers followed the example of this one, and soon eleven out of the thirteen rum shops in the town were closed up and have not been opened since. From that town the thing spread like wildfire to other places, bearing new life with it, and the progress which the movement made was wonderful, so that now the expression in the West is, 'The new liquor movement has struck this town.'

"The plan embraces the work of both women and men, in this:—The first thing is to get all into a red hot blaze, and get them all aglow. When a moral question comes up, women are all right, but men sometimes think the thing over and wonder if, after all, there is not something good in it. Women never doubt, but join hands and come to the front, and, to their astonishment, they discover that they are a power to crush evil. They are the ones for this work, and the work is to be done entirely by them. But they are to be aided by the men in all cases where men's help is needed. At the meeting which I spoke of first, I said that the men would have to provide money, if money were required, and fourteen men came forward and pledged $1,000 each to the cause, and others similar sums. My idea is that in any town of 10,000 inhabitants or less, we can just put a stop to this liquor business. I propose that whenever the plan is tried, there shall be a tremendous time. While the women are going about the men are in church, praying, singing and telling their experiences; every little while, they toll the bell, and it is agreed upon that, when it strikes, all the other church bells shall be rung by the sextons of the churches. That gives the women the idea that the men are behind them, ready to sustain them."

A political orator, speaking of a certain general whom he admired, said he was always on the field of battle where the bullets were the thickest. "Where was that?" "In the ammunition wagon."

Political orators in the West indulge in some high-flown asservations in regard to their firmness of principle. The following is a moderate specimen:—"Build a worm fence around the winter's supply of summer weather; skim the clouds from the sky with a tea-spoon; catch a thunder-cloud in a bladder; break a hurricane to harness; ground-sluice an earthquake; lasso an avalanche; pin a napkin on the crater of an active volcano,—but never expect to see me false to my principles."

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

TUESDAY, MARCH 24, 1874.

ARRIVAL OF PRESIDENT JOSEPH F. SMITH.—On Saturday, the 21st inst., we had the pleasure of welcoming to these shores, Prest. Joseph F. Smith, who was appointed at the General Conference, held in April last, to preside over the European Mission. Prest. Smith informs us that he had a very pleasant and enjoyable passage over the sea, by the Guion steamship *Idaho*, from New York, and that his health has been excellent all the way.

After leaving Salt Lake City on the 28th ult., and before embarking for England, Prest. Smith went to Washington, D.C., and stayed a day or two with Delegate Geo. Q. Cannon, whom he found in very good health and spirits, and feeling hopeful that all would be well with Utah, the schemes of the "ring" notwithstanding.

BUSINESS NOTICE.—Communications to this Office will be addressed and post-office orders made payable, hereafter, to Joseph F. Smith.

THE FIRST COMPANY for Utah will leave Liverpool on Wednesday, May 6th, when all who purpose taking an early departure and have the necessary means already at their command, can go by being here on or before May 5th. Those intending to go with the first company will please notify this Office of that fact and forward their names and ages, one week, at the latest, before the vessel sails. The rates of fares through to Utah will be specified, probably, in our next issue. Other particulars will be given in due time. We would respectfully request the Presidents of Conferences to notify those of the Saints in their fields of labor who are intending to leave by the first ship, of this announcement, as it may escape the notice of some who are at present making their preparations to leave early.

THE "CHAPTERS FROM THE HISTORY OF THE CHURCH."—A series of very interesting and instructive articles have appeared in our columns, from time to time, under the head of "Chapters from the History of the Church." The first of these articles was published in the STAR of Feb. 13, 1872, and the name of the paper from which it was taken was published in connection with it, but the articles which have subsequently appeared, under the same heading, have not been duly credited to the author, through an oversight, and may have appeared to our readers, in consequence, as having been written for the STAR. We strongly believe in giving "honor to whom honor is due," and for that purpose hasten to correct any such impression that might exist in the minds of our readers, and cheerfully acknowledge the source from whence

these chapters have been taken. The articles referred to have been copied from the *Juvenile Instructor*, printed in Salt Lake City and edited by Elder Geo. Q. Cannon, whose own gifted pen has written them.

The Chapters have been highly appreciated by the readers of the STAR, we have every reason to know, and we trust that the *Juvenile Instructor*, containing these precious and excellently-written articles, will continue to visit us.

CORRESPONDENCE.

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AMERICA.

Ogden City, Utah, Feb. 17, 1874.

Bishop L. J. Herrick.

Dear Brother,—I am happy to learn that you succeed so well in the position you are called to occupy in the British Mission, and hope the spirit of your calling will continue to rest upon you.

We are having a stirring time in Utah. The Legislature passes bills, designed for the public welfare, in consideration of the changes effected by time and circumstances, and the Governor vetoes them. Is not this absolute veto-power a parody on American republicanism, a flagrant violation of constitutional guarantees, a despotic slaughter of the rights of a whole community? Our legislators also memorialized Congress to send out a committee to investigate Utah affairs, but the Governor refused to sign it. Investigation is just what our Federal officials are afraid of.

The Salt Lake election resulted in a large majority for the people's ticket. The rabid anti-"Mormons" forsook their ticket on the morning of election and united with those of our brethren who had arranged a ticket of their own. This ought to be sufficient evidence to the latter that they had taken a wrong shoot.

Ogden has been in a fever over the efforts of other places to get away the contemplated iron works. But it is all settled now. The city, to show our appreciation of the value of iron works within our limits, have agreed to give a bonus of $5,000—half when $50,000 has been expended and the other half when $100,000 has been expended on said works. Also, to remit their city taxes for two years, and give them some lots for building, belonging to the City on the Bench. Considerable money has been paid out to-day to men who own land near the the railroads—the site of the works. Operations will be commenced in a month, our population will rapidly increase, there will be employment for iron-workers from the old countries, money will be circulated, property will increase in value, your hotel will soon find a tenant and general prosperity may be reasonably anticipated. The *Junction* expects to share in the benefits to be derived by and by. Our little paper, however, meets with general approval, and it will be a financial success for the shareholders.

The Utah Northern—narrow guage—starts from Ogden every morning at 8.30 and returns at 5.30 in the evening; so the northern county is now open to us, which is a great blessing.

Ogden bids fair to be a very large and important city.

I frequently see your folks; they are well and seem to feel well. Sister Sarah Herrick was in our office to-day and was initiated into the mysteries of printing, composition, form and press-work.

Your son was present at a young ladies' and young gentlemen's meeting in the City Hall, when Miss E. R. Snow and Mrs. Zina Young addrssed them, and he made a few excellent remarks, as did many of the young folks of both sexes. Mrs. Sarah Herrick also addressed the meeting in an instructive manner.

We are having a long winter, and plenty of snow in the bottoms, but not very much in the tops—I mean in the mountains. At present it is a regular Ogden slop—you know how that is yourself.

A couple of culprits—one of them Charles Williamson—sawed and burst their way out of the city jail last week

and made good their escape. Daniel Wood shot Henry Clark in the breast, as you have doubtless seen in the papers. Clark is recovering; Wood, who was pronounced insane, is now released, sane and sound.

Kind regards to brothers Graham and Gibbs, and all at "42." God bless and prosper you, give you a good mission and a safe return, so prays your brother in the Gospel,

C. W. PENROSE.

AT SEA.

St. Helena Bay, Feb. 12, 1874.

Prest. L. J. Herrick.

Dear Brother,—Last night, at half-past 10 o'clock, we ran ashore in St. Helena Bay—about ninety miles from the Cape of Good Hope—while making for the latter place to get an increased supply of coal. Since going ashore we have worked hard to get the vessel off, but our efforts, so far, have been unsuccessful. We have now commenced to take out her loading. We are in a very safe place, notwithstanding our awkward situation, for the country, along the shore, is settled by Dutch families, who are friendly and willing to render any needed assistance.

Up to this date, we have had a very fine passage. The officers are not to blame in the circumstance of the vessel having gone ashore, for we have had some very foggy weather. Capt. Wood is a good sailor, and has been close to his post.

My health has been tolerably good, and I have received every reasonable attention from the officers. The captain invited me to preach on two occasions, and had the saloon arranged for that purpose. All the passengers turned out to hear me. We had good meetings, and the Lord poured out his Spirit upon me, so that I was enabled to speak freely and without fear. I feel that I have the prayers of faithful Saints and have faith that I shall reach my journey's end in safety.

13th—11.30, a.m.

Our ship is again afloat, all hands having worked day and night throwing cargo overboard and on the shore. It has been remarked that I can work as well as preach. I told my fellow-passengers that that was part of my religion. We shall proceed to the Cape as soon as we re-load, when the vessel must necessarily undergo an examination before putting out to sea.

Please publish this, as it will save me the necessity of writing many letters.

15th—9 o'clock, a.m.

We have just arrived at the Cape, all right. The ship is now in the dock. We shall probably stay here a week. My kind love to the British Saints.

Your brother in the Gospel,

W. GEDDES.

DENMARK.

Aarhus, Feb. 22, 1874.

Pres. L. J. Herrick.

Dear Brother,—I have often thought that I would send you a few lines according to your request, and now avail myself of the present opportunity.

The little company, with which I left, from Liverpool arrived in Copenhagen on the 20th of November, being only 3½ days' journey.

On our arrival here we had the pleasure of beholding the faces of a good many of the Saints in Copenhagen Conference, as they had just convened together for Conference meetings, on which occasion many of the Elders from Utah were present. It was truly a feast after a journey of a little less than 7,000 miles, to find a congregation of Saints as large as the one we witnessed. I saw many with whom I was acquainted in former days, and some who through my testimony came to a knowledge of the truth. They bade me a hearty welcome and I need not tell you, that this was enough to make my heart rejoice, and I felt, and still feel, to thank God that I have been faithful thus far, and that I am counted worthy once more to proclaim the glad news of the everlasting Gospel.

After a few days' rest we separated and went to our several fields of labor, and it became my lot to receive an appointment to this place, called Aarhus Conference, in which I formerly labored six years. This Conference is at present presided over by Elder C. F. Schade.

I paid a visit to my relatives who were very much surprised to see me appear among them so suddenly. I bore my testimony to them, about what I had heard, seen and knew to be

true, and hope that it will result in good and that some of them will embrace the Gospel of Christ and emigrate with God's people to Zion, now founded in the mountains of the far west.

Since I came here I have visited the different Branches of the Conference and find that the Work is progressing. We are adding constantly to the number of God's people in this part of his vineyard, and I have the satisfaction already of knowing that my labors have brought some into the Church.

I have found some individuals with whom I was acquainted in former days, and who heard me preach then. When they heard that I had returned to this country, they were anxious to hear what I then had to say. Some, I rejoice to say, are now baptized and others are nearly ready for baptism.

I have no doubt but what a great many will yet embrace the Truth in this country, and gather with the Saints, for there are many good and honest souls who can see the great fall whereunto man has fallen.

We have baptized 43 souls during the last three months, and others are getting ready for baptism.

I am well, both in mind and body. Please give my kind regards to the Elders who know me. I would like to hear from some of them.

I remain your true and faithful coworker in the Gospel of Christ;

P. C. GEERTSEN.

GREAT BRITAIN.

Lowestoft, Suffolk, March 12, 1874.

Prest. L. J. Herrick.

Dear Brother,—Having, for the past thirteen days, been engaged in visiting, in company with Elder R. W. Heyborne, among the Saints of the Bedfordshire Conference, I thought a brief account of our travels and a report of the condition of the Saints, might be interesting to you.

We have already held seven meetings and visited quite a number of scattered families. In most places, where we have visited, I find there are only one or two persons who belong to the Church, and they are so far apart from each other, that it is impossible for them to hold meetings. In these places the visits of the Elders are anxiously looked forward to; the hearty shake of the hand with which the Elders are received, and the many enquiries made respecting the progress of the work in other parts of the country, is sufficient to show the deep interest which these isolated Saints take in their religion. I have noticed, with much pleasure, that the Saints so scattered, take great interest in reading the STAR and *Journal of Discourses*, and appear to feel much better, spiritually, than many who live where there are large Branches of the Church and who more frequently hear the instructions of the servants of God.

In most of the places where we have visited, we find only one or two of a family in the Church, although, as a general thing, those members of the family not in the Church are favorable to the Cause and treat the Elders with respect and kindness.

This Conference extends over a large district of country, embracing portions of eight counties; and it takes an Elder at least two months to visit the members from one end of the Conference to the other. We have done most of our traveling on foot, as the finances of the Conference are not such as to admit of the Elders traveling by railway or other conveyance. I have already walked 103 miles, and expect to make it up to about 150 before I return to Liverpool.

The Saints generally are very poor; wages for an able bodied laboring man averaging from thirteen to eighteen shillings per week. It is a matter of surprise to me sometimes, how the laboring people contrive to get along as well as they do, considering the small wages they get.

Many of the Saints pay their Tithing, and acknowledge that they are greatly blessed in so doing. In this connection, I would say, that, as a general thing, I find that those who pay their Tithing can afford to save a little towards their emigration, while they who neglect to observe the law of Tithing, consider themselves too poor to save anything towards their emigration. I am informed that the person who is paying the most Tithing in this Conference is a female, which is an example worthy of imitation by some of the sterner sex.

Our meetings, as a rule, have been attended only by the Saints, outsiders manifesting the same indifference in regard to religion here as elsewhere.

The weather, during the first eight days of my tour, was all that could be desired; but since last Sunday, it has been very unfavorable, snow and rain falling heavily every day, which made it very disagreeable for walking.

I will say, in conclusion, that Prest. Heyborne is much esteemed by the Saints of this Conference, and his wise and fatherly counsels are much appreciated. The Conference is in a fair way of improvement. Elder Call is also very much respected by the people, and is enjoying his labors very much.

I remain your brother in the Covenant,

JOHN H. BURROWS.

"CATHOLIC APOSTOLIC CHURCH."

Many of our readers will, no doubt, be surprised to learn that among the sectarian churches of New York City, is one with the above title, which professes to believe in the organization of the Christian Church as instituted by Christ, and claims to have had this organization restored by revelation. The pastor of this Church is the Rev. C. A. G. Brigham, and the following are extracts from the notice of the services and of a sermon preached there, on Sunday, the 25th ult., which appeared in the New York *Herald* of the day following:—

"A peculiarity of the worshipers in this church, is their belief that Christ has restored to His Church the polity of the Apostolic age and given Apostles and Prophets as at the beginning. They recognize all the baptized of the Greek, Roman and Protestant communions as members of the body of Christ, which should be called by no national or sectional names, but by that rather which belongs to the whole body and declares its unity, viz.,—'One, Holy, Catholic and Apostolic.' About forty years ago, by persons claiming to speak by the Holy Ghost, men were called to the Apostleship, and Churches have been gathered under them in all the lands of Christendom. They make the high and unprecedented claim for this movement that it is a divine, supernatural work in the midst of the divisions and confusion of the sects for the recovery of true unity and preparing the Church for the coming of the Lord. The subject of the discourse last evening was 'The Apostleship a Permanent Gift to the Church,' founded on Eph. iv., 8 13. The preacher said:—This Scripture declares what ministries the Lord Jesus Christ gave His Church. No part of this ministry can suffice for the whole. If pastors only were necessary the Lord would not have given three others besides them. He gave them all for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith and of the knowledge of the Son of God unto a perfect man—unto the measure of the fullness of Christ. They were intended as a permanent ministry. * * * *

"That the Church may be blessed to the full measure every ministry and every ordinance appointed for edification must be present and operative. The Lord did not give ministries for the purpose merely of bringing men to Christ and a membership of the Church. They are also his means of preserving the unity of the Church and preparing it for His glory. As Apostles were not in the Church for seventeen centuries, it is claimed that they were not given to be a permanent ministry. This reasoning is not justified by the divine dealings. God has repeatedly withdrawn blessings because of man's disobedience. Adam was placed in Eden, but he forfeited his place by sin. Israel sinned and was sent into captivity. They temporarily lost what was given them, and what would be restored only on condition of repentance. God constituted his Church a unit, one body, and there can be no good reason to doubt that He intended she should have preserved

and manifested this unity. Violating her constitution, she came into a condition of division and confusion. It is unsound reasoning to say that organic unity is not a constitutional and permanent quality of the Church, according to the mind of God, because it is lost. * * * * * The interpretation which affirms that the fourfold ministry—Apostles, Prophets, evangelists, pastors and teachers—was only given for a temporary object, and, consequently, was neither intended to continue or capable of being restored, and that, on the ground that it has not continued, is an argument that is not based on but subversive of faith in God, and is, when applied to the things of God, not only a false mode of reasoning, but, if carried out in all its bearings and legitimate consequences, must land men in infidelity.

"The New Testament is authority for no constitution of the Church in which the ministry of Apostles is not found. The Scripture before us declares plainly that Apostles, with other ministries, were given the Church until it is perfected. That Apostles ceased to be in the Church is the fault of the unfaithful Church, which refused to retain and use the gifts of its Head. The fullness of ministries could not appear in the midst of such unfaithfulness. * * * *

"In the loss of Apostles the original constitution of the Church is lost and its power of witnessing for Christ is impaired. They are the ordinance for giving the Holy Ghost and for keeping the Church in the faith and order of the Gospel. Without them schism becomes the law and supernatural gifts almost disappear.

"Could the church at Corinth, have inferred from Paul's letter that the possession and exercise of spiritual gifts are confined to the Church's infancy? They did cease. Is there any justification of this but the fact? You can as wisely justify sin by the absence of holiness, as error by the absence of truth. Why should the baptized of the first century in Samaria need Apostles any more than Christians of the nineteenth century in New York? Has the ordinance of the laying on the hands of the Apostles for conveying the gifts of the Holy Ghost been abrogated by any divine command? It is no wonder that the church is without the gifts of the Holy Ghost when she has lost the ministry of Apostles. When her constitution is broken down how can she maintain a healthy growth? When the church justifies her unfaithfulness, speaks of her constitution broken down, and the absence of some ministries, as the condition in which her Lord would have her to be, she refuses to repent and return to his way. This is not the sin of the present generation only, but also of every past generation of Christians. Paul writes of the mystery of iniquity working in his day, and predicts to what it would grow. He spoke in sorrow of the sin of forsaking himself as the Lord's Apostle. He forewarns of "evil days," "scoffers," "ravening wolves," "the man of sin," "perilous times." Were not his warnings timely and needed? Is not the church filled with the devices of men rather than the mind of Christ? As the Lord set Apostles in his church at the beginning, and made them his ordinance for blessing, so again in the end, if she is ever to rise up to occupy the place which he has appointed her, must she have restored to her this ministry.

"It should not, therefore, surprise any Christian to hear that the Lord has restored to the church the same ministries as were given in the beginning, by which he will prepare his church for the translation. This He has done. The reconstruction of the church according to the original constitution, is a witness to that order, both in respect of worship and ordinances, from which the church has departed. The restoration of Apostles is the act of the ascended Lord, preparatory to his descent. They were given and now are restored that the church may be gathered unto Christ. By the grace administered through them the recipients are enabled to expect, to wait for him—to believe that he is coming, and joyfully receive him when he comes."

UTAH NEWS.

From the *Deseret News*:—

Hon. G. Q. Cannon, Delegate to Congress from this Territory, yesterday (Feb. 16) presented, in the House of Representatives, a memorial from the Utah Legislature, asking Congress to appoint a commission to come to Utah for the purpose of making an investigation into the alleged abuses, about which the members of the "anti-Mormon" ring so loudly and persistently prate and complain. The memorial also asks that Congress will suspend special legislation for Utah, until such investigation shall have been made. No lovers of justice and fair play can for a moment deny that the request of the memorial is reasonable; but the "ring" will move—not heaven, for they have no influence there—but the powers of earth and all inferior regions, so far as they can enlist the same, to prevent an investigation; that is what they fear most, and what ninety-nine hundredths of the citizens here most desire.

Yesterday (Feb. 16) was the first day in the Chinese New Year, and all the Chinamen entered upon a jollification, in the morning, shortly after midnight. They have been keeping it up ever since and are now at it, and will continue the revelry till midnight to-night. It is part of their programme to let off innumerable fire crackers, which amusement is in contravention of a city ordinance. This being a gala day among them, however, the police authorities were inclined to be as lenient as possible with them. Two of the officers went into one of their houses in Commercial Street to day while the inmates, not a few in number, were rushing about pell-mell, firing off the crackers, knocking down the stove pipe in the confusion, and filling the room with smoke and sparks. One of them was marched to the City Hall, a big fellow. He appeared the very embodiment of excitement. The sweat rolled down his swarthy face, and his large almond eyes rolled wildly in their sockets. Next came the well known Sam Lee, an important personage among the celestials of this city, being the head of a clan or faction. On reaching the hall, Sam, who had been drinking, made a speech, which for aught any Caucasian present knew, might have been the very quintessence of eloquence to a Mongolian ear. The speaking was accompanied by the most emphatic gesticulations, and Sam, the while, appeared the very model of injured innocence. Sam can speak some English when calm in his feelings, but he must have been taking Chinese whisky, which evidently couldn't speak any other than its own tongue. On his making a promise that he would not allow any of the people of his flock let off any more fire crackers, himself and companions were discharged.

To day (Feb. 18) for the first time west of New York, Esmarck's bloodless operation for necrosis (dead bone), or amputation, was attempted by Benedict Brothers, assisted by Doctor Fowler. The patient, George Atwood, son of Simeon Atwood, of South Cottonwood, a boy about fifteen years of age, had been suffering, for over two years, with running sores on both legs, caused by excessive skating. An incision, five inches long and two deep, was made in the right leg, just below the knee, on the outside, from which about three inches of bone was removed, and not a single drop of blood was lost during the operation.

"Union, U. T., Feb. 19th, 1874.—Yesterday, about 5 o'clock, p.m., Peter Van Valkenberg, a resident of this place, was shot and killed about half a mile south of his residence. It appeared from the evidence at the inquest, held by Justice Richards, that deceased was coming home from Sandy with a load of manure, that one of his singletrees broke, and that while he was in the act of repairing it, he was shot with near a dozen balls. Perpetrator unknown, according to verdict of jury.—S. RICHARDS, J. P."

It will be remembered that George Hill, a seven year old son of Henry Hill, who lived with his mother, who separated by divorce from Mr. Hill about two

years ago, died suddenly on Thursday night, Feb. 19th, and, owing to the symptoms manifested previous to his death, it was believed that it might have resulted from poisoning. An inquest was held on the body on Friday, by Coroner G. J. Taylor, when, as stated in the *News* of that day, a verdict was given to the effect that the boy died from convulsions, produced by causes unknown to the jury. Besides the mother of the deceased boy and her children, there is another family living in the same house in the 15th Ward, Philip Hall and wife, the latter being the daughter of the former Mrs. Hill, now Mrs. Ledingham. Another of the latter's and one of Mr. Hall's children, both girls about three years of age, have since died, one of them, that of Philip Hall, exhibiting symptoms exactly similar to those manifested by little Geo. Hill, the only difference being that the convulsions were a little stronger in the girl. She was taken ill on the same day that the boy died and breathed her last on Saturday night. The other little girl, Mary Jessie Hill, died yesterday morning, at 6 o'clock. Her symptoms were different, however, and it is stated that she had been ill of scarlatina. Dr. Anderson and the Benedict Brothers visited and examined the bodies yesterday. This morning Acting Bishop Elias Morris and Mr. Ledingham, the stepfather of the Hill child, visited Judge Elias Smith and laid the matter before him. The judge immediately ordered that the funeral services of the two children, which were to have taken place at 2 o'clock to-day, to be delayed until after an inquest and *post mortem* examination could be held, which were to commence at 2 o'clock this afternoon, under the direction of George J. Taylor. Dr. Anderson was to make the *post mortem* examination, and would probably be assisted by the Benedict Brothers. If the children have met with foul play it is to be hoped that the guilt will be brought home to those to whom it belongs.

Indictments have been found by the Grand Jury of the Probate Court against Shafer, Fox, Kelly and Grav, for the murder of Peter Van Valkenberg. On application of Judge Tilford, Robert Gray was admitted to bail to-day (Feb. 26).

A correspondent writes from Parowan, Iron County, that it is evident that stock is constantly being run off from that region and taken westward by others than the owners. A party of Iron County settlers, who recently made a tour in that direction, found more than 120 head of stock between Snake and Patterson Valleys, Nevada, and learned from ranches that stray cattle, to them, were pressing westward all the time.

From the Salt Lake Herald:—

On the 22nd February officer Florida, having been aided, with all secrecy and dispatch, by Attorney General Snow, started out to Union Fort behind as fine a team and in as bitter a storm as a man needs to see and encounter. At midnight he was at the place where his men were, and having entered the house he arrested W. B. Kelly, a step-son-in-law to the murdered man, and T. G. Fox, who had formerly been married to a daughter of Van Valkenberg, but she is now divorced from him. When Mrs. Kelly knew the charge against her husband she fainted away, and Mr. Florida describes the scene as heart-rending. He removed the men and kept them in another house for the rest of the night. Next morning Mrs. Kelly begged to again see her husband, and the request being granted, another painful scene occurred, but on this we need not dwell. The officer brought the prisoners to town and lodged them in the county jail. Of their guilt there appears to be little doubt, yet we have no desire to prejudge nor prejudice the public mind. The cause for the atrocious deed appears to have been of somewhat long standing, and is of a family nature. It involves the title to some land for which the prisoner, Kelly, yesterday, said Justice Richard, of Union, expressed himself ready to give title, the matter being in his hands, as soon as it would be paid for.

REASSURING.—Traveler in Ireland (rheumatic, and very particular)—"Now, I hope the sheets are clean!" Kathleen, (the chambermaid)—"Clane, Sor? Sure they're just *damp* from the mangle, Sor!"